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The Masonic Craftsman

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In This Issue: The Sponsor's Responsibility

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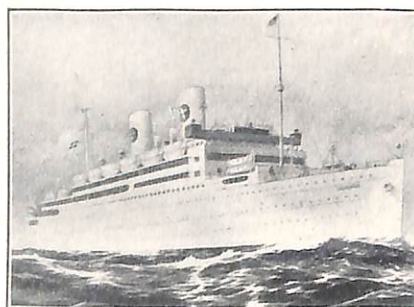
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Sleep peacefully, O child;
Above thy head, high in the sky
Ride gallant souls, whose destiny
To keep thy peace safeguarded,
So thou, when our own anguish o'er,
Shall come to man's estate
May build upon the wreckage of this hour
A structure into which is wrought
The steel of sacrifice and courage
Unbreakable in face of awful things—
Performed in Satan's name;
To perpetrate upon thy faith
A travesty of force, unspeakable
In brute ferocity.

Through all the night the skymen ride,
Seeking the vultures who would rob thee
Of thy heritage, O child!
But blissfully sleep on, then wake
To brighter morn, with rising Light
Bespeaking better days.
When thou and others of thy like
Shall make of earth a happier place
To live and work; where God of Right
Shall triumph over darkness,
And renew men's confidence in Him
Who built this sphere, which
Evil men have sought to spoil by hatred—
Through their foul designs.

This is the prayer thy parents offer up:
That thou be saved to do all this;
That errors of the past may not recur,
But life to all may happier be,
And glory rise to heights sublime
Through service and thanksgiving to the God
Whose mercy brought thee through Gethsemane,
Like that His Son passed through on Calvary.

Sleep on, O little one. Thy hour shall come;
The battle's on; but victory'll yet be won.

ALFRED HAMPDEN MOORHOUSE





Vol. 37 SEPTEMBER, 1941 No. 1

RUSSIA The startling shift from a potential enemy to an active ally on the part of Russia has caused much searching of minds and some misgivings. Emphasis has been laid upon the proscription put upon the Church in that country, and the apparent Godlessness of Bolshevism. At this distance with the limited knowledge we possess of actual conditions there before the revolution it is difficult to form effective judgments. It is undeniably true that the Church was tied up closely with Czarism and all the iniquities of that regime and the intolerable cruelties that brought about present Sovietism doubtless carried much weight in Lenin's, and Stalin's, decision to abolish established religion. Then, too the priestly power among the great mass of ignorant peasants may have been unduly oppressive. We do not know and would be wise to defer too definite condemnation.

Many may feel now that delighted although we may be to witness the dissipation of German strength through the unprovoked attack upon Russia we would nevertheless view with misgiving a too substantial Russian victory. This is a dangerous attitude in which to enter a partnership.

If a success is to be made of alliance with Russia it is necessary to abandon any air of pious condemnation and to balance our knowledge of the cruder acts of Bolshevism with some knowledge of what has been achieved in Russia during the past twenty-four years. Unless we do this and unless we attempt to establish some bond of sympathy and understanding our partnership is likely to prove a source of danger rather than strength.

SIGNS Desire for more light in Freemasonry is predicated upon a sustained assumption of search. It is not a single aspiration but a coordination of two efforts: the proclaimed expression and effort of the votary to secure it, and the facilities provided by the fraternity for finding it.

The way is pointed through the medium of lectures and a Ritual symbolically expressive. Intelligent attainment of methods for perceiving it is limited by the effort of the individual.

Essentially then, Freemasonry is an educative science, instructive by duly proven methods, toward objectives which are based on fundamental Truths.

The repetition of ritualistic formula does not necessarily imply knowledge or wisdom unless accompanied by intelligent comprehension of the ends sought. Ritual is but the means or machinery of instruction. In it is embraced a wealth of ideas which, properly interpreted, may lead to great heights, or per contra by a purely

negative process make of it but a robotic formula—with no particular hint of meaning.

The man who can truly style himself a Mason must be one to whom the lessons mean a way of life, through a philosophy of high purpose animating him to deeds of pure beneficence, entirely apart from any selfish seeking after personal advantage; in short, specific action in goodly living rather than abstract generalizations or hypocritical professions.

The gains can be immeasurable. Imponderables count heavily. Little things indicate the length of a Mason's cabletow, and are unmistakably evident in his daily demeanor.

COMMENT Rapidly changing phases in contemporary history make editorial comment in a monthly journal more or less obsolete by the time it appears in print, and yet comment on current events as it affects the Masonic fraternity is essential if the Craft is to be kept informed.

Much capital has been made recently in the Nazi and Fascist press of the fact that President Roosevelt is a Freemason. This is not news to readers for the fact is well known. It is also well known that George Washington likewise held high office in Freemasonry, that other presidents and many of the most prominent statesmen and thousands of high executives were, and are, embraced within its membership.

Building up the bogey of a sinister figure to which the world's ills may be ascribed, the totalitarian propagandists have gone all out to lay responsibility for all the sick world's ills upon "Freemasons and Jews"—in fact they have overplayed their hands and made themselves ridiculous to the point that the absolute incredibility of their claims have proven boomerangs. Except only the most ignorantly bigoted, people generally have a high if sometimes distorted opinion of Freemasonry. Its secret character has been the chief cause for misunderstanding. Yet every Mason knows that insofar as its principles are concerned the Craft is without peer in humanitarian motive.

True, we are judged by our performance, and thus it is necessary in all circumstances and at all times to hold the banner of the Craft high so that no reflection may rest upon it, that the world may know it to be a worthy medium for attaining the unity of men on earth.

PASSION+ Touching men's inner emotions as never before is the brutality exercised toward women and children in the terrific assault against civilizing processes by the Nazi regime. Frightful are the apparently well authenticated reports of the murder of feeble-minded Germans by Germans themselves. Such baseness can only occur in minds stunted and warped by complete cynicism. Yet the effect on those related to the victims is harrowing beyond description.

The present war is not conventional in any hitherto accepted sense wherein the strength and skill of *men*

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call Hancock 6451. PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS Alfred Hampden Moorhouse, Editor and Publisher.

and weapons are opposed one to another. Instead every devilish device, every conceivable fiendishness is utilized to terrify and destroy not only the bodies but as well the minds of innocent people, in the hope that the effect upon so-called morale will permit victory (?) by the aggressors.

When base instincts are permitted to prevail or when gentle impulses are sacrificed in this deliberate way the brute impulse comes forth to practise in hideous orgy all the evils of unrestrained passion and prejudice, without scruple.

The principal nations which have suffered through the intimidation of force have not in all cases reacted as the Germans anticipated. The toll in human sacrifice of women and children, horrible as it is, has but hardened the determination of their menfolk to see the thing through to the end—the complete annihilation of the beasts responsible.

These are not pleasant thoughts, yet in the present depths to which Hitler's Germany has brought its people there appears to be no alternative.

The fruit of present folly will live long after its fury has been spent. The road back will be long and arduous—fraught with peril. Need for restraint against natural atavistic impulse must be exercised if any realization of fraternity among nations is to be secured. The Supreme Architect of the Universe must be looked to for inspiration to attain it. No earthly power availeth. Upon His trestleboard are drawn the plans for future happiness. It is for Freemasons through the Great Light to strive always to bring them to fruition.

DAWN Progressively Nazi plans reveal themselves.

From comparatively simple beginnings, with the limited amount of professed "satisfactions" in the matter of Austria and Czecho-Slovakia the web has been spun further until the whole continent of Europe almost without exception is enmeshed—prostrate under the Nazi military heel. Power grows on power; the machine which Hitler started rolling in September 1939 cannot now be stopped until all opposition to it has been crushed—or is itself destroyed.

The swift conquests of earlier war days have now been slowed—by the great mass of Russia and the heroic efforts of Britain; the weight of this country's unmatched economic machine is beginning to be felt, and it will not be long before the dismemberment of the mightiest military machine of all time will begin.

Students of history to whom facts are pertinent agree that to be successful military might must grow and grow through victories. But it is not a self-perpetuating force. In fact its very destructiveness and colossal consumption of man power as well as the important factor of material means involved bring into inevitable effect its own ruin.

If the energy of the millions of humans which has been diverted to destructive war had instead been directed toward constructive use what a fascinating future might be revealed. Yet what will remain after the holocaust? Ruin almost irretrievable and a hopeless outlook for many millions in place of a happy and contented people striving to make a better world. A dire prospect appalling in its implications.

Youth may well feel frustrated, cheated out of a fair inheritance. That cynicism will breed callousness is

inevitable. The proud claim of Hitler to a German super race falls flat in the face of the brutalizing effects upon men bent solely on destruction. The stain upon the character of the present participants will last for generations. His whole philosophy will have to be destroyed and a new one built—if the world is to remain sane.

Diametrically opposed to Nazi doctrine stands the Masonic ideal of brotherhood. The need for this latter is greater now than ever before and the conditions for obtaining it vastly more difficult. Yet if the world of humans is to be saved, the Work must go on. In present circumstances lie opportunities for heroic effort. Not by vainglorious breast-thumping methods and ballyhoo, but in a quiet, conscientious consecration to self-sacrifice, the influence inherent in a recognition of truth as a divine attribute, and fixed determination to allow no obstacle to intervene to prevent men from understanding and living as brothers should live. The problem of one is the problem of all. The cry of Cain has cast its shadow over men's acts in fratricidal strife since the beginning of time, but the saying that "Truth is mighty above all things and will prevail," is as potent today as ever. Only men's blindness prevents recognition of this vital and fundamental fact. The scales must surely fall from men's eyes in time. It is for Masonry to speed the day.

FAITH The line distinguishing good from bad, right from wrong, is faint. In the back of most men's minds a still small voice whispers "thou shalt not," "thou shalt" or, doubtfully, "shall I?" this latter setting up uncertainty in a process involving the happiness or unhappiness of the individual and in turn, when influenced by false hypothesis, the destiny of the whole human family. Thus the supernaturally wise Shakespeare wrote "doth conscience make cowards of us all." Happy the man who can see clearly through fog of doubt to right decisions; who is gifted with prescience, understanding. Unhappy he who, indecisive, wavers, and being perchance weak-willed, succumbs in his mental processes to "the easiest way."

The history of the human race rests on the above formula. Nothing but education,—the acquirement of true knowledge—can affect it for good. False doctrines, invidiously and insidiously inculcated and backed by seemingly irrefutable argument have lain at the root of most world controversy. Ideas, ideologies, isms are all part of the piece—the problem of life and the understanding or lack of understanding of Divine purpose in men's destiny.

Ease and surcease from the canker of uncertainty may, by faith, be found in the practise of most religions; yet even here there are vital differences, set up in dogma of men's manufacture. What's right with one is not always right with the other fellow, with results sometimes hopelessly confusing.

So the wise will seek ever to find some fundamental concept, and aided by his religion strive to understand himself and his purpose on earth. A great physician said: "Know thyself," and what a problem that is to the thinking man? Between sanity and insanity a thin borderline exists. Sometimes the too deep immersion of sensitive souls into abstractions and distractions of

theological dogma tip the scales and dethrone reason—the equilibrium of gray matter is thrown out of balance.

Right now mistakes of the past are being corrected. The greatest of these is the fallacy of reliance upon material force as against spiritual motive. The latter must win ultimately otherwise life would not be worth living—universal madness would ensue. Men have a long way yet to go, however, before they can divest

themselves of excrescences and “fit their minds as living stones for that spiritual temple, that house not made with hands eternal in the heavens.” It will take faith and courage aplenty, much earnest endeavor, agony of mind, travail and physical suffering—all of which may be part of the Divine plan. Freemasonry points a way. Calvary proved it. Death was there conquered. Truth lives and will live on.

A Monthly Symposium

What Responsibility Has the Sponsor Toward the Candidate He Recommends?

ALFRED H. MOORHOUSE
BOSTON

The Editors:
JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

SPONSOR HAS VITAL RESPONSIBILITY

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

HERE is a question of merit. The responsibility of a proposer for his candidate is very real and vital to the Craft. On it depends the entire character and future destiny of the fraternity. Supplemented by subsequent careful and conscientious research of an investigating committee, this “raw material” of which Craftsmen are made can be transformed into a priceless instrumentality for good in the community or per contra, by inattention to essential duty, a reproach to it.

To the prospective apprentice must be attributed commendable motives, for the favorable impression he has conceived of the fra-

ternity which has prompted his application connotes something to be earnestly desired. That status can exist only when the Craft comprises men of high character. Aspiring thus with confidence to membership in it he should be advised fully and frankly by his friend of the true quality and purpose of Freemasonry, with special emphasis upon the service which will be required of him, rather than upon any material advantages accruing from the Masonic connection. In fact, if the candidate expresses desire for material gain from it his application should be immediately rejected.

His Masonic friend, to whom he has confided his desire, will allow sufficient time to elapse for serious consideration of all the implications and responsibilities of a Freemason, and only then, if the candidate is still favorably impressed, present his application in due form to the proper authority—the Lodge.

That really covers the first duty of the sponsor. When the investigating committee which will be appointed to further investigate his qualifications for membership shall, carefully and conscientiously, have attended to their duties, it shall be the privilege and pleasure of the sponsor to be present at the initiation, crafting and raising and as well on occasions when perhaps some

obscure point needs elucidation see to it that proper information is available, so that no misunderstanding may mar the perfect entry of a man seeking truth through Masonic light into a universal brotherhood of man functioning under the Fatherhood of God.

Having thus performed his duty to a worthy candidate the sponsor's direct responsibility ceases, though he may and doubtless will continue a warm fraternal interest in his subsequent progress in the practises and Work of our ancient Craft, gaining thereby for himself added merit and a consciousness of well-being eminently satisfying not only to his own conscience but in the consciousness of good work done for the welfare of society generally.

A NEGLECTED FUNCTION

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco, California

“WHAT Responsibility has the Sponsor Toward the Candidate he Recommends?” The word “sponsor,” as used in this connection, will perhaps sound unfamiliar to a majority of Masons in the Far and Middle West. Yet to one having some knowledge of general Craft usages and knowing its nomenclature, the term is expressive, and is not fully covered by the better known word “recommender.”



We are of opinion that the word was taken over from the Established Church of England. There it was applied to the god-parents, required at baptism of an infant, which brought the child into the body of the church militant. The sponsors in such case assumed a supposed spiritual relationship near to parenthood. They promised that the child's religious education would not be neglected, and that its proper moral training should be of their personal concern. In the same way the Masonic sponsor assumed a moral and educational guardianship of one who by initiation was about to enter upon a new life of the spirit.

The recommender assumes no such obligation, real

or implied. He signs his name to a petition, as a matter of friendship or mere acquaintanceship, or because he asked to do so by another member. If the prayer of the petitioner is granted the full duty of the brother is taken as ended, at least according to the general practice. The newly-born Mason is to be trained and given his Craft education according to the provisions of some really concerned Lodges, or by some process of studied neglect, as appears to be the custom in others.

The recommender in a majority of cases is hardly more than an interested bystander. He hopes, of course, that the petition he has signed will carry through the scrutiny and test of balloting. But even this is a detached interest. Once the individual he has recommended is declared accepted, even this far-away concern vanishes. So far as he is personally interested the neophyte may sink or swim as may be his natural buoyancy, or the kindness of his friends.

It would be of unalloyed benefit to the Lodges if the older relationship between the initiate and his sponsor could be again brought into a real significance. The lasting connection between the two, duplicated with new accession to the membership, would be apt to stir a generous rivalry, as to which one could and would impart needed information and stir aspiration most effectively on his protege. There would result a desire for knowledge in and of Masonry, lest any be obliged to confess a culpable ignorance. The young Mason, having confidence in his mentor, would readily and quickly gather Masonic ideas, and perfect himself in things of the Craft.

But it is hard to break through an established routine. Some of us, having a reputation for Masonic knowledge, if brought to such test, would most likely approach the tasks involved with a real trepidation. Speaking personally, we have never known of a recommender who accepted duty as a real and conscientious sponsor, and am even now lost in wonder as to what we ourself might do if called upon to demonstrate the relationship in its fullness.

TO HELP THE NEW MEMBER

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

THE brother who sponsors a candidate for the Masonic degrees occupies a somewhat unique position, for he thereby becomes the contacting agency between the initiate and the fraternity. By this procedure he assumes a certain responsibility, or perhaps we may say he becomes invested with a privilege,—that of furthering the welfare of the new member.

Unfortunately it is true that in many cases when a candidate completes his degrees he is allowed to shift for himself, to “find” himself in the fraternity as best he can. If he is of a reticent or reserved disposition he is apt to make little headway and, perhaps unconsciously, will feel neglected, with the ultimate result that his interest wanes.

Here is the first great responsibility of the sponsor,



to see that his candidate is wholeheartedly received into all activities of the lodge, not in a formal manner, but by a multitude of minor attentions that will make him feel that he is more than a side-liner whose province is to assist in constituting an audience. Much of this attention is social in its nature, but it is of tremendous importance. It should be remembered that most new members form their estimate of the value of the institution during the first few months of their affiliation.

Few men enter the portals of a Masonic lodge with more than a hazy knowledge of the nature of the institution, and practically all of them are hungry for this information. In passing through the various degrees they have heard long and serious lectures. These beautiful and well prepared discourses are designed to give the information the novitiate needs, and they do give him a splendid background of the purport and objectives of the fraternity, but because of the newness of the surroundings and the strangeness of the proceedings even the mentally alert are able to absorb but a fraction of their significance. Friendly casual discussion of Freemasonry, in language that the petitioner is accustomed to use, will give him a keener insight into the fraternity than the set phrases of the ritual. He should be encouraged to seek more light on any phase which is not clear to him. Here again the sponsor has the best opportunity to gratify the curiosity of the new member, who will naturally look to him as a mentor and counsellor.

It is regrettable that all brethren are not able to “post” a candidate properly, but if the sponsor possesses the necessary qualifications he is the best man to undertake the task. Certainly it is his responsibility to see that his candidate receives the best of assistance in this important matter. A well posted candidate will remember that part of the work long after he has forgotten all the lectures and other portions of the ritual.

There is much of interest in the history, customs, philosophy, laws and practices which will prove of benefit to a new member. We would not say that it is the duty of the sponsor to provide this information, but he can in many ways assist by directing him to the proper source where it can be obtained.

To sum up, the responsibility of the sponsor is the same as that which rests upon all members of the fraternity, to assist, guide and if need be admonish new members, except that his obligation is more definite.

IN THIS HOUR

*I pray you, in this hour's confusion, go
Not back again into the old belief
That all man's life is brutish, harsh and brief,
And that what has been, always will be so.
Earth has seen many a great hope's overthrow
And many a noble dream go down in grief;
Yet still persists the parable of the leaf
That Spring unfolds above the endless snow.
Be not too sure that evil in this hour
Has strength to make as nothing all our gain
And leave us naked to the whirlwind's wrath.
Through earlier, darker days than these, some power
Of man, mere man, endureth its night of pain.
Then strode one footstep higher up the path.*

Vicarious Belligerence Not Ours

[At a time when so many cross currents of opinion on vital principles at issue tend to confuse readers, it is well to consider all the logical processes by which the outcome will be affected, and to establish the truth or falsity of Nazi claims. Max Eastman, of Croton-on-the-Hudson, N.Y., who wrote the following letter presents a clear picture of the causes and effects of Hitlerism. As the momentous events now transpiring will vitally affect the lives of all men and women now living as well generations to come, the soundly reasoned logic of the article will enable CRAFTSMAN readers to form an intelligent opinion.]—ED. CRAFTSMAN.

By MAX EASTMAN

"In my opinion, those honest radicals and progressives who oppose all-out aid to Britain on the basis of a concern for American democracy are not thinking practically. They are refusing, out of loyalty to an old dogma, to look a new reality in the eyes. As I was tried twice and barely escaped a jail sentence for too vigorously opposing our entrance into the World War, I trust this opinion will not be regarded as the expression of a military temperament.

In principle we are at war with Hitler now. We have openly declared our intention to defeat him by aiding his enemy. Only geographical considerations deter Hitler in these circumstances from attacking us. If we had been led into this position by a government acting against the current of the popular will, that would make a difference. But we are united on this as few nations not actually invaded ever have been on a foreign policy. The national election proved this conclusively, no major party daring even to raise the issue, and the one party that did raise it getting next to no votes at all. Unofficial polls have since indicated that a steadily increasing majority stands behind this policy of vicarious belligerence.

The reason for this solidarity upon so unusual a policy, a policy of staying out of a war and yet winning it, is simple. We are for staying out of the war in so far as it is a conflict of European nationalisms. In so far as it is a conflict of social systems, we know we have to win it.

Our position on the planet and our continental unity give us a rare opportunity to live a civilized life, and try to improve it, without the steady strain and periodic setbacks of military adventure. Under ordinary circumstances, for us to interfere in hostile clashes in Europe is a geographical absurdity. This is much more obvious now, since our own economy is highly developed and war has become an all-national enterprise of slaughter and destruction, than it was in the days of Washington. Stuart Chase and Charles Beard have summarized this set of facts with brilliant clarity and completeness, but I think the facts are present in the minds of most thoughtful citizens.

Taking the war as what Lindbergh calls it, a mere struggle for national power, we want England to win, but we do not want this badly enough to fight. We are Yankees and can trade with anybody. We can also

defend ourselves against anybody. What do we care, in the long run, whose flag they fly? It's England's war—let England win it!

Something like that runs in the minds of most Americans. But something else runs in their minds, and it leads with equal force to the conclusion "Don't let England lose it!"

That something else is a perception that this war is not merely a struggle for national power, but a struggle between democracy and tyranny. One side has armed itself with tyranny as a social system. It fights to impose that system; it fights with a fifth column propagating that system in the territories of its enemy. It has not only declared its purpose to supplant democratic with totalitarian life throughout the world, but it has demonstrated in the countries already under its heel the ruthless logic with which it intends to carry that purpose through.

Our left-wing highbrows have an unfortunate habit, due to the recent vogue of the Marxian religion, of regarding any statement of obvious fact, if not translatable into the terms of economic science, as superficial. The superficial thing is their naive idea that scientific truth is something behind, beneath or around the other side of obvious facts.

This war is, if any war in history ever was, a war between two ways of life. You will not find a deeper contrast in all the records of men's battle cries than that between 'Mein Kampf' and the speeches of Churchill and Roosevelt. And however little it may reflect the causes of the war, this contrast is a valid indication of the significance to mankind of its result. The conflict between Babylon and Judea, Egypt and Assyria, Athens and Sparta, Greece and Persia even, showed no cultural contrast to compare with that between modern democracy and totalitarianism.

As this is an extreme statement, and its truth basic to the whole debate on our war policy, I am going to try to prove it. Here are twenty-one major traits of totalitarianism—every one of them to be found in Germany, Italy and Russia, not one in England or the United States. Read this condensed list, try to visualize the details, and see if my statement is too extreme.

1. Nationalistic emotion is exalted to the point of religious frenzy.
2. A single party, disciplined like an army, subject to command, and having a monopoly of the political field, takes over the power of the state. The state is reduced to the position of a false front, whose function is to 'ratify' the decisions of the party.
3. Dissenting opinion is coerced by means of universal spying and informing, concentration camps, star-chamber trials, torture, wholesale execution and secret murder. It is coerced to the point where the party and its leaders can assert themselves to be the nation as a totality. The regime is called totalitarian exactly because it is not so, but this is a threat, not a boast. It means that all disagreement or even indifference, where it cannot be bridled, will be ruthlessly stamped out.
4. The religion of nationalism comes into conflict

with supernatural religion. The church, like the state, is permitted to exist, but its priests and even its God must recognize the superior authority of the party.

5. The new religion finds its focus of devotion in the Leader, who becomes to all intents and purposes, a god.

6. Anti-intellectualism, in a degree heretofore found only among gutter-snipes, becomes a public policy. It takes the form of flattery to the ignorant and lazy-minded, persecution, jail, death or exile to those who stand for strenuous and honest thought.

7. Anti-intellectualism also takes the form of a physical destruction of books and records, a rewriting of history and revamping of science to make it fit the momentary needs of politics.

8. Anti-intellectualism takes the third form of an attack on dispassionate scientific investigation. 'Pure science,' as well as honest scholarship, is abolished.

9. The manipulation of public opinion is substituted for its enlightenment. Human minds are regarded as receptacles for officially decreed opinions. It becomes the function of the press and radio to put over the Leader's ideas, and misrepresent those of his enemies. Debate is abolished, dogma enthroned. Whatever intellectual life survives consists of inferences from temporary pronouncements of the Leader.

10. Cultural isolation of the country is essential to this operation. The population is taught to believe all sorts of fables about their own merits and prosperities and the desperate condition of the outside world.

11. Party control of 'scientific fact' is accompanied by a similar control of creative art.

12. Immoralism takes two forms. Political lying and governmental hypocrisy are adopted as a system. Libel and slander become civic virtues. Fake plebiscites, caricatures of judicial procedure, parodies of representative government, are accepted as the normal course. 'Fooling all the people all the time' becomes the essential function of the state apparatus.

13. Immoralism takes also the form of state-planned assassinations, frame-ups, blood-purges, Reichstag fires, piracies in the Mediterranean, etc. The worst crimes in the code of civilization become the daring virtues of the totalitarian state.

14. Besides its own crimes, the state encourages the population to bait, torture and destroy some public enemy.

15. In baiting this enemy the barbaric principle is revived of family and tribal guilt for the crime of an individual.

16. The national revival is focused around and sustained by preparations for perpetual war. The war industries dominate, and the population is completely militarized from childhood.

17. Together with militarization goes a reckless campaign for increased population. Birth control is discouraged and large families boosted with state propaganda.

18. Woman is relegated to a subordinate position, and laws passed against her independence. The totalitarian regimes are male regimes. Woman's business in them is to breed.

19. All totalitarian regimes make a liberal use of the phraseology of working-class revolution against capitalism.

20. Strikes and protests from labor are prohibited and the labor movement destroyed. Labor unions are company unions, and the company is the state.

21. In all totalitarian regimes industry, commerce and agriculture are controlled, not by the government, which is a simulacrum, but by the party and its Leader.

That is totalitarianism. That is fascism. Opinions may vary as to certain of these items, but summed together they show an issue at stake in this war as momentous as mankind has ever faced. That is why I think those radical democrats who try to keep up an American unconcern with it are blindfolding their own eyes.

Many of them rationalize their anti-war dogma by asserting that democracies will become fascist through the mere process of fighting. These twenty-one points of momentous meaning in the word fascist ought to stop their loose slinging of the word. A glance at history should stop it. You would think that Cincinnatus never went back to the plow, that George Washington never retired to Mount Vernon, that John Wilkes Booth was right when he killed Lincoln as a tyrant. You would think we had not just seen a world war followed by a cataclysmic spread of democratic systems. The discoverers of this historic law according to which democracy turns into fascism in the very act of fighting it have not found knowledge but lost faith. They have lost faith in democracy. They do not think themselves in it and of it, making it survive, making it expand.

The sole ground they have under their rationalization is the recent fate of the word dictator. Republics have always conferred extraordinary powers on an Executive in a military crisis, and they always will. The word dictator was invented to describe this device. It has been stolen by the modern tyrants for their own sinister purposes.

Churchill is a dictator in the classic sense, and not one of the twenty-one factors with which we defined totalitarianism has followed his appointment. Instead of seizing a monopoly of power, his party has shared the dominating place it previously held with others.

There is no crude error of thoughtless talk more dangerous in the present crisis than this false use of the word fascist. Fascism has its seeds—as in the nature of the case it must have—in extragovernmental organizations, drilled and disciplined like armies and preparing to subdue the state. Needless to say, these extragovernmental nests of gangster-sovereignty, the real seeds of fascism, have not swelled but dwindled since war against fascist power began.

The totalitarian mania is indeed easily spread. It is easily spread because it appeals, beneath the whole fabric of learned attitudes and modes of behavior which constitute civilization, to those blind instincts of the tribal savage which survive in all of us. It is not spread, however, by purposeful resistance to the tribes already stricken with it—least of all by their defeat. It is spread by fear and propaganda among civilized nations that are confused and searching for a purpose. They will never find any purpose, if they let pass this obvious one of defending civilization itself. A victory of the totalitarian powers will complete our confusion and give magic wings to their propaganda.

I believe it is a fact that, other things being equal,

republican armies can defeat the armies of tyrants. Hitler's prodigious successes were due, not to the morale of his troops, but to the fact that he had been preparing, and in mind and economic substance waging, war for six years before his enemies began to arm. His head-start has made him seem prodigious in battle. If he conquers Europe, this fatal myth—that tyranny means national power—will seize all uncritical minds, depriving them of their chief immunity to fascist propaganda. All men love power, and democracy must make visible its power or go down.

It happens, thanks to British feats of arms and our geographical position, that such a demonstration of power is now certainly possible. This is not only because together we control the seas; equally important is the fact that, with England for a take-off, our planes can bomb German factories and railroads without limit while Germany cannot reach ours with fifty bombs a week.

In these circumstances the issue of the war, provided England survives, is hardly in doubt. It can be settled, moreover, by a breakdown and a democratic revolt in Germany rather than immense invading armies. To forego this opportunity, not only to shatter tyranny, but to destroy its vogue perhaps forever, out of loyalty to an anti-military radicalism, seems to me the folly of mere zealotry.

The true place for radicals is in the ranks of those who are making the firm stand against barbarism, and making it with a resolve that out of the victory shall come a world union of democratic states capable of insuring peace and civilized existence through the earth. In that direction lies the hope that, with free scope for thinking and experiment, a scientific social movement may yet solve the problems that confuse us. In the other direction lies death to everything that radicals have ever fought for.

It would be rash indeed to predict the details—the tricks of trade, of hypocritical diplomacy, of undeclared and declared war—that would fill up the years between Hitler's victory and the end of the American Republic. But of the general proposition that if Hitler wins this war totalitarianism will triumph over democracy throughout the world, I am unable to feel a solid doubt.

I find Lindbergh's demonstration that America is not in danger of immediate military attack impressive. I concede to him that, so far as its causes go, this war in Europe is largely a struggle for national power. So far as praise and blame are concerned, I agree that both sides have many sins to answer for.

Turning Point

*Soon will the songs be over, the songs that
graced the morning,*

*Silent the thrush and the blackbird,
that richest singer of all;*

*The crest of summer is over and the lull
from the trees gives warning*

*Another May shall be needed to set that
chorus in call.*

*Soon we shall hear in the sunshine the
fainter, unnoticed voices—*

*The hard, bright chink of the robin and,
aptest in days like these,*

*The little song where the bedgerow in
drowsy beat rejoices,*

*The song from a flash of yellow, "A bit
o' bread and no ch-e-e-ese!"*

*But spent is the choir's crescendo, the
high, wild pride in chorus,*

*That rose from the trees in splendour
when dawn brought the day's
release.*

*Now for the beat and the burden with the
weight of the year before us;*

*How stand we now for the harvest?
Will the next May sing in peace?*

LUCIO.

But I think we ought to be practical enough to make momentous decisions on a basis of results, not causes. We ought to be mature enough to concern ourselves with prosperities in the future, not punishments for the past. I think, incidentally, that we ought to be too hard-fibered to close quiet eyes while the armed hordes of self-confessed gangsters tramp over the body of freedom and civilized culture throughout the earth, and call this trusting in 'the wave of the future.' We ourselves are the wave of the future, and we cannot shuffle off with a metaphor our responsibility for the direction it takes.

In all this I think I differ little from that vast majority of Americans who insist that, while staying out of the war, we openly commit ourselves to England's winning it. I have only to add that, neatly as this policy of vicarious belligerence fits our national temper and position now, it may at any moment become meaningless. It is not really a policy. It is half policy and half wishful thinking. The question we have to ask ourselves, before any one of us will be looking reality squarely in the eyes, is what we intend to do if England cannot win the war without our military aid.

It may be argued, even from a world standpoint, that it will be better if she can. It will leave us unwounded in our flesh at least, and capable of finding the road to a saner future. It may also be argued, however, that this policy of vicarious belligerence is dealing us the worst of wounds. It is compelling us to suppress our civil liberties in time of formal peace. We are suppressing them too much already for the health of democracy, and yet not enough for wartime purposes. Democracy demands a clear division between peace and war. Only tyrants can afford to wage war without declaring it, and we are stepping in the same path of corruption when we become the arsenal for one side and yet pretend to be on peace terms with the other.

Other reasons could undoubtedly be advanced both for and against England's winning the battle of world democracy alone. But no one of them is a reason for our evading the question: What are we going to do if she cannot win the battle alone?

For me the answer to that question flows from the considerations upon which the present policy is based. If we are ready to make an open gift of all help to England because we believe that free civilization will probably perish from the earth if Hitler conquers, we ought also to be ready, in case of certain need, to fight by England's side."

Will Freemasonry Survive?

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"Will Freemasonry survive?" Perhaps no question is more often asked by thoughtful brethren—asked of any one whose experience or knowledge may seem to the inquirer to promise an answer based on something else than hope.

Twenty-two Grand Lodges in Europe have been eliminated. "Eliminated" covers all the methods, from the occupation of Temples by force, the confiscation of records, the listing of Freemasons as "persons inimical to the state", to murdering of Grand Masters and the shooting of brethren. With the exception of Alpina in Switzerland, and in Greece and Sweden, Grand Lodges simply don't exist in Europe today—and the end is not yet.

Some Grand Lodges escape total loss by "folding up" in advance of the act of a Dictator—it is believed that those in Czechoslovakia managed to save a little of their property by seeing the handwriting on the wall and acting in time. Others exist only in memory. And the question which agitates the civilized world where Freemasonry still does exist—England, Ireland, Scotland, all the countries of the British Empire, Canada, the United States—is: Admitting that there will be an end to Nazi-ism, Fascism, Communism in Europe, will the Grand Lodges reestablish themselves, will Freemasonry once more be permitted to exist undisturbed by the secret police, the ukases of Dictators, persecutions under the guise of "law and order?"

It is only possible to foretell the future by the past. The old saw "History repeats itself" is founded on observation of the cyclic trend of human events. It requires no deep study of human history to find the cycle of tyranny, call it by what name you will; for one reason or another the people are troubled, anxious, physical or mental and political; a strong man seizes the moment and the power; by promises or actual grants he enthralls the people for the new regime; to retain power he and the circle who grow to power with him keep the people occupied either with a "new world to come" or with actual war and conquest; there comes a time when the people realize that the promises cannot be fulfilled, or the war fails; again suffering and anxiety overwhelm the people; the reaction is sharp and terrible; the dictator is overthrown; a new regime comes into power; upon the wreck of the old a new world is built.

It was so in Egypt, in Rome, in England, in France, in Germany, in the Colonies which became the United States, although not always has the pattern included the Dictator. In the Revolution, Washington could have been anything he wished—Dictator, King, Potentate, Emperor! That he did not wish is simply one more tribute to his far seeing humanity and statesmanship.

It, therefore, seems reasonable to predict that the dictatorships of Hitler, Stalin, Mussolini must end in time. By what means? One man's guess is as good as another's. By victory for Great Britain? By revolution from within? By death and the falling of its own weight of a

system of "government" which is purely a government of men by men, and not by laws made by men for all men?

The question, however, is less how the dictatorships will come to an end than *when*—and here, again, the event is in the hands of God.

It seems, however, logical to say that as all dictatorships and all governments by men have ended, in the past, these, too, will pass away.

Then the question must be rephrased; when new forms of government arise in war-torn Europe and there is no more dictatorship, will the Freemasonry which has been so effectively stamped flat arise again?

This seems to resolve itself into a question as to the vitality of the idea of Freemasonry in men's hearts. Is it enough alive to resurrect the crucified body? Can that which has been eradicated for years—one, two, five, fifty years—be brought back? Will not fear of the same persecutions in the future hold men inactive, even if a new and better present day beckon to the recreation of that which was shot, starved, murdered out of existence in the 1939-to 1942 debacle in Europe?

Again must reference be had to history for the answer. Li Hung Chang, great Chinese philosopher, on a visit to this country, was invited to witness a horse race.

"It has been demonstrated," he answered. "that one horse can run faster than another horse. Why doubt the fact and go to see it demonstrated again?"

It has been demonstrated throughout history that it is impossible to kill an idea by physical force. Men have been burned at the stake, broken on the wheel, beaten to a pulp, torn, dismembered, murdered in a thousand cruel ways, without those who had the physical power being able to eradicate the idea which was so offensive that the holder of it had to recant or die. The history of the Christian religion is filled with physical persecutions of those who disagreed with the priests in power. A quite incredible number of people—more than fifty thousand according to some historians—were burned at the stake during the religious persecutions of the Inquisition in Spain. Yet Spain remained a religious country; more incredible still, loyal to the church under which the persecutions took place.

It is true that, threatened with torture or death or life imprisonment, many "recanted" the "heretical" ideas for which they suffered at the hands of authority. Galileo, for instance, recanted on his knees his "heresy" that it was the earth which moved, the sun which was still. He was old, a man broken in health—very sensibly, many think, he abjured his discovery rather than die or suffer. The great De Molay is said to have broken under torture. But does any thinking man believe that either felt differently in his heart, merely because physical suffering was his, or threatened?

Every man has some private beliefs and convictions, which he keeps to himself from expediency. It may be political—he keeps quiet rather than lose his job.

It may be religious—he continues with the church of his fathers because of wife and family, when his heart is elsewhere. It may be social—he may wish he were not married, or that he were married to another; he says nothing, making the best of his situation because of his children, or his position in society, or for any of a dozen reasons.

But his opinion is the same, regardless of his acts.

Freemasonry has been persecuted time out of mind. We have only to look to our own history during the years 1826 to 1840 to see an example. At the time of the Morgan affair in New York state, a political party made an issue of Freemasonry, and the cry that "Freemasons murdered Morgan" went around the world. Grand Lodges ceased to meet. Lodges gave up their charters. Freemasons tore the insignia from their coats, less women spit upon them in the streets. For fourteen years Freemasonry was in total eclipse in a large part of the country.

The hysteria passed. And what happened? Lodge books, supposedly long since burned, came out of hiding. Charters, supposedly destroyed, reappeared. Old Temples were opened. New ones were built. Lodges which had continued to meet in secret—just a few brethren, collected occasionally in a private home, without charter, without Grand Lodge, without "constituted authority," if you will—these Lodges came back into the public eye and men once more were able to be proud of the fact that they were Freemasons.

Follows a story told to an American Freemason by an eminent brother of a Lodge in Europe; he escaped by a twenty-four hour lead from the secret police who hounded him, wanting the record books of his Masonic Lodge.

"No, it is not dead—Freemasonry. You cannot kill an idea with a gun. We will meet—when we can. Would you like to visit one of those secret meetings? Come with me. It is a quiet street, yes? Dark. Empty. The houses are shuttered. It is war, you know, and the police are strict . . .

"One comes—he knocks at a door. As the door opens, he cries, loudly. 'Heil Hitler'. The secret police are everywhere, you know—it is wise to be openly patriotic. But inside the house there is no more 'heiling'! Ach, no. And during the hour, seven or eight come, one at a time. They come separately. They knock gently. All cry 'Heil Hitler' as they enter. But not—not inside. No. Mine host takes us down to the basement. The windows are very tight; it is the blackout, of course.

"An odd room for a Lodge room, you will say. True. In one corner, a stove. In another, two card tables, with cards spread out. In the center a small table, a basket of apples. And on the table a book of police rules—rules for the government of the civil population. You must not be out after such an hour, you must report at the police station if you change your address, you must carry your identification card at all times—all that.

"When all the brethren have come who are expected, odd things happen. Chairs are rearranged. There is a South, a West, an East. The basket of fruit is removed. An apple is given to each of those who will act as Wardens. They stick their fountain pens into the apples

and use them—apple and pen—as a Warden's Pillar. Yes!

"And then he who will act as Master appoints a Chaplain and commands him to do his duty. He goes to the center table and picks up the book of police rules—a hated book. He holds it out in his hands and prays—Ach, yes, he prays.

"Great Architect of the Universe, wilt thou bless this book to thy service and our use? Thou knowest we dare not have thine own book—thy Great Light—in this house. But make this book unto us a symbol of thine; let thy great Presence rest here as once it did in a happier hall, a better time . . . in the name of the All Seeing Eye we ask it—amen."

"The book of police rules is opened upon the little table. A square and compasses are improvised from pens and pencils. The Master opens the Lodge. They hear the old familiar ritual—Oh, be sure it is very softly spoken. They discuss what problems they have—perhaps relief to some brother whose circumstances are poor; perhaps how to get food to some starving brother in a concentration camp—if they do nothing else, they are still brethren, meeting on the level—

"There is a loud knock above. The police come in. They storm down stairs. But there is nothing to see. The book of police rules—it is closed. Pens and pencils are in pockets. Eight men sit about two card tables, playing cards—and not even here it is yet forbidden that a man play cards with his friends. The police search. There is no Bible. The blessing of God upon the book of police rules is not to be seen of police eyes. The police depart . . .

"There are such little Lodge meetings everywhere—Ach, yes. You cannot kill an idea with a gun . . ."

Take it to yourself, Oh, reader! You live in free America. Your Lodge meetings are a matter of public knowledge. You wear the square and compasses proudly on your coat. Overnight, it is all changed. A Dictator has come. Freemasonry is forbidden. All secret meetings are forbidden. Your Temple becomes a government office building. Your property is confiscated. Your Grand Lodge gives up its ghost. Are you less a Freemason in your heart? Would you not meet in secret, with a few you could trust? Would you not keep the old Lodge alive? Would not the light of Freemasonry yet burn in your heart? Can any one kill it in your mind—with a gun? And when at last freedom came again, would Freemasonry in your heart, in your town, in your Jurisdiction, be dead?

Human nature is much the same all the world over. The brethren of stricken Europe, though not large in numbers, were great in faith. The old Freemasonry of Germany, Austria, Italy, Norway, Denmark, France was an earnest, honest, devout Freemasonry. As well think that because Hitler substitutes the myths of German legend for God, therefore all Germans who believed in God are now atheists, as to think that these Freemasons now abjure Freemasonry . . . in their hearts!

When happier times come, Freemasonry will come out of its hiding places. Books of Lodge members will reappear. Charters will come to light. Old jewels and furniture will be discovered or new ones will be made.

The book of police rules will disappear and the real Great Light come back to Freemasonry's Altars. Grand Lodges will be reestablished.

European Grand Lodges and Lodges are as dead as Dictatorship can make them.

But Freemasonry itself is not dead . . . it is but asleep in men's hearts. It will not be a resurrection, but an awakening—in the better days to come.

Freemasonry can and will survive . . . for you cannot kill an idea with a gun!

Destruction in the Temple

By JAMES BONE

London's heritage of beauty has been sadly depleted, lost, damaged, defiled by an enemy who has exulted in its destruction as if it were not a loss that the whole world will feel. Now we know that the Temple that generations of Londoners have loved and that millions across the seas have known in books and have come to visit is despoiled and broken and can never be the same.

Its famous round church is roofless and damaged. A Patriarch of Jerusalem, when the Crusaders were holding the Holy City, came through many perils to lay the foundation of the Norman church which was designed in the form that was thought to be the shape of the original Church of the Holy Sepulchre.

The Templars were disbanded in 1312, accused of evil practices culminating in a Black Mass held in the church. Learned men have proved their innocence, but never was a blacker Mass than the German bombers celebrated when their flames licked the walls of the church and their unholy incense rose black from its carved treasures.

The Purbeck marble columns still stand graceful and gleaming in the ruins. The Early English choir of the church is burnt and partly roofless and its walls ashen through fire. The famous black marble effigies of the Crusaders that lay on the floor, although protected by baulks of timber and sand, have been shattered by the fall of the roof.

The Master's House, a delectable little brick building by Wren that stood in its raised garden next to the church looking like a tiny country house in front of which the hunt might meet, is now a shambles of brick heaped over the pleasant garden, which still shows a tulip or two to hint the old times when Canon Ainger entertained his friends in his garden.

Lamb Building—its name is older than Charles Lamb's in connection with the Temple—is burned out and half of it fallen. Here Thackeray placed Pendennis's chambers, and across the way in Lamb Court still hangs the iron bracket of the lamp under which Fanny Bolton watched his window. It is in the corner of Wren's cloisters that lead to Pump Court. The cloisters are now a black shell, and Pump Court—until the bombers came a complete Wren precinct, with dog-leg staircases, panelled rooms, and little carvings—has a gaping corner, and most of it is only walls.

Brick Court, across Middle Temple Lane, has a seemingly seventeenth-century house in which Goldsmith and later Thackeray had lived and worked in the same chamber and Blackstone had rooms below. One doorway stands. Lamb's "place of kindly engendure" in Crown Office Row still stands, but so shaken and burned that it is doubtful if it can be preserved.

The Tudor carved hall of the Middle Temple, where-

in "Twelfth Night" was produced before Queen Elizabeth, and Shakespeare is conjectured to have been there, has lost its east end, with its great carved screen and minstrels' gallery and much of its ancient furniture.

The Inner Temple Library is destroyed and its hall badly burned. Its great winged horse weather-vane fell but is unbroken. Its clock used to shock the pigeons in King's Bench Walk as it struck the hour. They always rose with wings flapping and circled round before they settled down to await the next hourly shock. What happened to them that night when the bombs came down and the clock in the tower and so many queer things fell in flames?

There is a gap at the north end of King's Bench Walk, and two top sets of chambers at the corners where you turned to go out by the Tudor Street gate—the "Postern Gate" as I have heard an old gatekeeper call it—have been burned out. The chambers over the gate were a particularly pleasant set. Wren, or more likely his draughtsmen, had given some thought to the chief room, which had three tall windows with window rests looking out on the trees of the Walk, a projecting chimney-piece with a door at each side on that wall, panelled walls with jolly rather than delicate cornices.

Like most of the upper-floor sets in the Temple used for residential chambers, it had seen much good company. The lawyer of Sarah Jennings, Duchess of Marlborough, lived here, and there was a Temple legend of that temperamental lady, in contrition for some wrong she had done him, sending her great coach and retinue to wait outside his door all night with torches and lamps burning. One bright day, sitting at his window, the last tenant of those rooms noticed tiny pricks on the lead topping of the brick course below forming the date "1746." He thought that someone sitting here like himself at this window one bright morning long ago in the year of Culloden had pricked out the year with his rapier-point on the lead to while away the time awaiting his lawyer.

In many ways the Temple seemed as close as an echo to the past. The tenant used to think of generations of tenants after him going up those old wooden stairs to those pleasant chambers and tried to glimpse such ghosts of the future.

Not only the Temple's glories of church and hall have been ruined in the Germans' fury, but such curious, distinctive, and irreplaceable caskets of traditional English life, dusty, perhaps, and lacking in some things; but who that has lived there can forget those sweet and mellow purloins of the law? Now, to some of us, all are gone—the dear familiar places.—*The Manchester Guardian*. (England).



SEPTEMBER ANNIVERSARIES

Dewitt Clinton, 33d, Governor of New York and first Grand Master of the Grand Encampment of Knights Templar, U.S.A., was made a Mason in Holland Lodge, New York City, September 3, 1790.

Thomas H. Hicks, Governor of Maryland and U. S. Senator from that state, was born near East New Market, Md., September 2, 1798. He was Deputy Grand Master of the Grand Lodge of that state in 1849.

Dr. Elisha Cullen Dick, one of the physicians to George Washington during his last illness and an organizer of Lodge No. 39 at Alexandria, Va., in 1783, died at that place September 22, 1825.

Sir Walter Scott, Scottish author and member of Lodge of St. David No. 36, at Edinburgh, died at Abbotsford, Scotland, September 21, 1832.

Rev. Henry W. Rugg, 33d, Grand Master of Rhode Island and 21st Grand Master of the Grand Encampment, Knights Templar, U.S.A., was born at Framingham, Mass., September 3, 1833.

Charles Gilman, Grand Master of the Grand Lodge of New Hampshire (1832-34) and of the Grand Lodge of Maryland (1842-48), died at Baltimore, September 9, 1861.

Dr. Walter M. Fleming, who, with William J. Florence, organized the Order of the Mystic Shrine for North America in 1876, received the 33rd degree in the Northern Masonic Jurisdiction, September 19, 1872.

Dr. William F. Kuhn, Grand Master of the Grand Lodge of Missouri (1903) and 28th General Grand High Priest of Royal Arch Masonry, U.S.A., died at Kansas City, Mo., September 1, 1924.

Prince Arthur of Connaught, Governor General of South Africa (1920-23) and Provincial Grand Master of Berkshire (1924-38), having been installed by his father, the Duke of Connaught and Strathearn, then Grand Master of the United Grand Lodge of England, passed away in London, September 12, 1938.

LIVING BRETHREN

Irving Bacheller, author and former editor of the *New York World*, was born at Pierrepont, N.Y., September 26, 1859, and became a Mason in Kane Lodge No. 454, New York City.

Hiram W. Johnson, Governor of California (1911-17) and U.S. Senator from

that state since 1917, was born in Sacramento, Calif., September 2, 1866. He is a member of Sacramento Commandery, Knights Templar.

Allen T. Treadway, 33d, U.S. Representative from Massachusetts since 1913, was born at Stockbridge, Mass., September 16, 1867. He was made an Active Member of the Supreme Council, Northern Masonic Jurisdiction, September 28, 1933.

Frederick P. Cone, Governor of Florida and a member of Lake City (Fla.) Lodge No. 27 and the Mystic Shrine, was born at Benton, Fla., September 28, 1871.

Dr. C. T. Wang, former Chinese Ambassador to the United States and a member of the Scottish Rite at Peking, China, was born at Ningpo, Province of Chekiang, China, September 7, 1882.

Otto Kruger, actor on stage and screen and a member of Ivanhoe Commandery No. 36, K.T., New York City, was born at Toledo, Ohio, September 6, 1885.

Theodore Roosevelt, Jr., Governor of Puerto Rico (1929-31), Governor General of the Philippine Islands (1932-33), and member of Matinecock Lodge No. 806, Oyster Bay, N.Y., was born at that place September 13, 1887.

John Charles Thomas, operatic and concert singer and a member of Ivanhoe Commandery, K.T., New York City, was born at Meyersdale, Pa., September 6, 1890.

Leverett Saltonstall, 33d, Governor of Massachusetts and a member of St. Bernard Commandery No. 12 K.T., Boston, and other York Rite bodies, was born at Chestnut Hill, Mass., September 1, 1892.

Joseph Bentonelli, operatic singer and a member of the Scottish Rite at Guthrie, Okla., was born at Sayre, Okla., September 10, 1900.

ENGLISH MASONIC CHARITIES

British Masons subscribed 68,373 pounds to support the Royal Masonic Institution for Boys at the 1941 Festival for this charity. Coupled with the Festivals for the Royal Masonic Benevolent Institution and the Royal Masonic Institution for Girls, the English Craft Members have contributed, in 1941, more than \$840,000 to keep their charities going.

While this is almost \$350,000 less than was subscribed for the three institutions in 1940, the tremendous taxes and the increased calls for private charity, due to

Nazi bombings, had caused some to believe the Masonic charities would have to be abandoned this year. This generous support at a time when the war effort is eating up more than 50 per cent of the national income has guaranteed the continuance of the institutions.

Sir Kynaston Studd, President of the Festival and Provincial Grand Master for Cambridgeshire, presided at the Festival. When the result was announced, it was found that the twelve lodges of his Province had contributed 11,174 pounds, an average of 931 pounds for each lodge. Since there are only about 1,300 Masons in the Province, the average per man was more than \$38.

The Provincial Grand Master has been a trustee of the Royal Masonic Institution for Boys for a number of years. He has been active in Masonry throughout his adult life and is President of the Board of Benevolence of the Grand Lodge and Grand Captain General of the Supreme Council, 33d, for England, Wales, the Dominions and Dependencies of the British Crown.

The Fraternity continues to contribute heavily to the British war effort. Masonic jewels, voluntarily turned over to the United Grand Lodge of England, have been melted down and the money given to the Treasury. At the last report more than \$120,000 had been donated from this source alone.

"INTERNATIONAL NIGHT" HELD

DeMolay Lodge No. 498, Buffalo, N.Y., has been honored by Corinthian Lodge, A.F.&A.M., No. 481, G.R.C., of Toronto, Canada, in a celebration of "International Night." Making the trip from Buffalo by chartered bus and private cars were some seventy-five U.S. Masons, not only members of DeMolay Lodge, but representatives of other Buffalo lodges and a few from other jurisdictions as well. The mayor offered the welcoming address in a dinner at Toronto.

One of the highlights of the evening was the presentation, by DeMolay Lodge, of a \$50.00 Canadian War Bond as a contribution to Corinthian Lodge's objective in the Grand Lodge British War Victims Fund. The Rev. Dr. Gilbert Wilson gave the main address. Held in Buffalo and Toronto in alternate years, this visit marked the twenty-first annual visitation of these two lodges.

CHURCHILL A MASON?

Prime Minister Winston Churchill is a member of the Craft, information published in a recent English book reveals. In *A Picture of Life*, containing the reminiscences of Lord Mersey, the author recalls how he and the Prime Minister talked together as they awaited the time for their initiation into Freemasonry some forty years ago.

Lord Mersey tells of his conversation at that time with Mr. Churchill, who remarked that if he should ever in the future attain high office, he would do a lot of his work during the luncheon hour on merely a sandwich and glass of claret.

Another interesting sidelight on the career of the Prime Minister is revealed in a reported conversation with Sir Archibald Sinclair, his second in command during his duty in France in the first World War. Sir Archibald, realizing their dangerous position, said to Mr. Churchill, "This is a very dangerous place." The Prime Minister coolly rejoined, "It's a very dangerous war."

FOUR GENERATIONS IN OFFICE

Members of four generations in one family have occupied the chair of Vassalboro Lodge No. 54, North Vassalboro, Maine, where James T. Hooper, 33d, of Aurora Grata Consistory, Brooklyn, N.Y., is a past master. His father, Edward C. Hooper, and his grandfather, William Drummond, were Masters of that lodge, and his great-grandfather, C. Wesley Drummond, was the first master.

PRESIDENT "EXPOSED" BY NAZIS: FREDERICK II A FREEMASON

The exposé of President Roosevelt as a Mason recently carried a major portion of Nazi headlines. The Nazi's revelation—a story and picture of the President of the United States and his sons wearing Masonic aprons—tore the lid off practically nothing but a well-known fact, and surprised no one but the Nazis. President Roosevelt has been listed as a Mason for years in practically every newspaper in the United States, as well as all the Masonic publications in this country and elsewhere. German "discovery" was made in far-away Oslo, Norway.

The Nazis might have gone further in their exposures. George Washington, whom the Nazis like to think of as a counterpart of present-day German leadership, was a Mason, as was Germany's own great Frederick II, a keen Freemason credited with being responsible for the revised constitutions of the Ancient and Accepted Scottish Rite, under which all of the regular supreme councils of the world function. Leaders in Germany for generations have been Masons until Hitler's time. Until then, there were nine grand lodges in Germany, three of which comprised four-fifths of the Masonic

membership in that whole country, and were called Christian Grand Lodges—that is, no one could become a member unless he believed in the Trinity. The other six grand lodges were called "Humanitarian," because they accepted members who owned other religious beliefs but who, however, professed a faith in God.

The Nazi party newspaper, *Voelkscher Beobachter*, branded Roosevelt as the "chief tool of Jewish world Freemasonry." And yet, there were no Jews in Germany's three Christian grand lodges mentioned. In truth, not 5 per cent of the Masons in the world profess the Jewish religion, and there is no such thing as a world Freemasonry governed by Jews. There is no world Freemasonry governed by any race or individual.

The Nazis might also be surprised to learn that fourteen of the Presidents of the United States have been Masons, and that six of the Chief Justices of the Supreme Court of the United States, many of the associate justices, hundreds of Governors of States, Senators, Congressmen, and thousands of industrialists and professional men have been and are Masons. About half of the signers of the Declaration of Independence and more than half of the signers of the Constitution of the United States were Freemasons. Over half of the present members of both the upper and lower houses of the U. S. Congress are Masons.

The Nazis have said that Masonry has been suppressed in many European countries for political and atheistic activities. For the Nazi's information, the Grand Lodge of Switzerland still exists. The Grand Lodge of Sweden has been ruled by the Kings of Sweden for 150 years. It is Christian and so are the grand lodges of Norway and Denmark. The Grand Lodge of Czechoslovakia did not cease to exist until Hitler overran that country. In Italy, before Mussolini's day, the supreme council was recognized by practically all the supreme councils in the world. It must be remembered, too, that Garibaldi, Cavour, Mazzini—all Masons—were responsible for the establishment of the United Kingdom of Italy and its colonies, and placed King Victor Emmanuel I, a Mason, on the throne. The Axis, of course, has outlawed Freemasonry in Italy, Spain and France. No dictator wants an organization standing for freedom in his domain.

Many of the Nazi's trumped-up charges stem from the encyclicals against Freemasonry issued at the Vatican, beginning with Pope Clement XII in 1738. Seven other popes have condemned Freemasonry directly.

It is interesting to note that Hitler and his entire crew, since Hess, are of the Roman Catholic faith, along with the entire Vichy and Franco cabinets.

One of the fundamental principles of Freemasonry is a Mason's loyalty to the country in which he lives. No true Mason can be an atheist, and every true Mason is opposed to Communism, Naziism, Fascism, and all other "isms" contrary to the principle involved in the Fatherhood of God and brotherhood of man, for peace on earth and good will to all mankind.

SOUTHERN SUPREME

COUNCIL, 33°, TO MEET

WEEK OF OCTOBER 20TH

Invitations have been mailed for the 1941 biennial session of the Supreme Council, 33d, A.&A.S.R., Southern Jurisdiction, U.S.A., scheduled from October 20 to 24, inclusive, in the House of the Temple, Washington, D.C. A week of committee meetings will precede the regular session.

While the formal opening is not until 10 a.m. on October 20th, a brief memorial service will be held in the House of the Temple at 10 a.m. on Sunday, October 19th. The following morning registration will begin at 8:30 a.m., and luncheon will be served each day during the session of the Supreme Council. At 2:30 p.m., a pilgrimage to Mount Vernon is planned, and the evening of the first day will be given over to a reception and musical in the House of the Temple. Edward C. O'Dell, 32d, of Baltimore, organist, and the Chevy Chase Chanters, a Washington male chorus, will be featured.

An executive session will occupy the morning of October 21st, at which those to be honored by the supreme council will be elected. In the evening the 20th degree will be conferred by Robert de Bruce Council of Kadosh at the Washington Scottish Rite Temple, 2800 Sixteenth St., N.W.

Another morning supreme council session is scheduled for October 22nd. In the evening those elected knights commander of the Court of Honour will be invested with that rank and decoration by the members of Dalcho Consistory of Richmond, Va.

The final day will start with a morning supreme council session, followed by a special luncheon for those elected to receive the 33rd degree. Dinner will be served at 6 p.m. at the House of the Temple for visiting 33d degree masons and designates, and in the evening at 8 o'clock the 33d degree will be conferred in full form.

The afternoon and evening of October 23d have been left open for the 64th annual meeting of the Provincial Grand which will open at 2 p.m. in the council chamber of the House of the Temple. In the evening, a reception and banquet will be held at the Shoreham Hotel in

Washington. The meeting will be in charge of James H. Brice, 33d, active member of the supreme council, 33d, for the Northern Masonic Jurisdiction, who is Provincial Grand Master of the Royal Order of Scotland. Judge Arthur B. Hayes, 33d, of Washington, D.C., is secretary.

Those planning to attend the session are requested to make reservations in advance with the hotel of their choice. It has also been announced that no special rates are available for transportation.

GRAND LODGE TO HELP ISLANDS IN PERIL

The Grand Lodge of the Philippines, aware of the increasingly dangerous international situation in and near those islands, at its last annual communication anticipated a state of emergency and offered the services of the fraternity, without reservations or conditions, to the government and the people, in any time or occasion of need. The important set of resolutions noted the probable task of the lodge, including the care of noncombatants, the maintenance of law and order, the guidance and advisement of civilians, particularly the women and children.

The grand lodge set a fine example by putting the Masonic teachings of loyalty and patriotism into actual practice for the benefit of home and people.

The document, after adoption, was presented to the United States High Commissioner, who made a prompt reply of appreciation with assurance that the offer will be accepted should developments make it necessary.

SIMPLE VIRTUES BEST

Men who have been most successful in life are invariably those who follow a simple code and stick to it conscientiously and consistently. Wealth does not turn their heads, nor acclaim and abuse deter them in their designs.

If only men could realize that the simple virtues are most worthwhile, in fact the *only* ones, much of the cause of human unhappiness would be removed.

The richest man in America has recently stated the creed by which he has lived—a creed taught to him by his father. It is an admirable admonition and worthy of copying. In it are the simple elements of sound living.

In referring to his own sons, John D. Rockefeller, Jr., made a wise remark which is commended to those Masons who have given but negative support to the movement to furnish welfare stations to young men in camps. He said,

"I certainly do not want my son made tough by his military training, nor do you. I do not want my son, just because he is a soldier, to be abandoned by those influences that make for character. I want him to come back home, whatever

LIKES CRAFTSMAN

N. E. CRAFTSMAN
Boston, Mass.

Dear Brother Moorhouse:

. . . I like your magazine so much that I am very careful to read it every time it comes in.

Sincerely and fraternally,

MELVIN M. JOHNSON.

[*Brother Johnson is Sovereign Grand Commander of the Supreme Council A.A.S.R., N.M.J., and a past Grand Master of the Grand Lodge of Massachusetts.*]

—ED. CRAFTSMAN.

his military experiences may be, still a man with ideals, holding duty and honor above life.—JOHN D. ROCKEFELLER, JR.

MASSACHUSETTS GRAND LODGE MEN CALLED TO ARMED FORCES

Massachusetts Masons and sons of Masons called into the armed forces under the present national emergency will receive all the help possible from the grand lodge and the individual lodges of the state. Seeking to keep track of all service men with Masonic affiliations, the Grand Lodge of Massachusetts has created a service department that will deal exclusively with the problems of those in the armed forces.

Massachusetts Masons are approaching the Masonic welfare problem from a realistic angle. Realizing that the Government and other private organizations are better situated to look after the recreational and entertainment wants of men in the service, the service department will not invade that field. It will try to minister to the personal needs of those called, particularly in relationship to their families and dependents left behind.

All Massachusetts lodges have been urged to send comprehensive information to the grand lodge regarding the men who have been called, both Masons and sons of Masons. This information is then passed on to Masonic bodies close to the posts where these men are stationed. Masons from these nearby lodges are then requested to get in touch with them and personally see if they can be of service.

The home Lodges will play an important part. Individual Masons are requested to write to the men in the armed service and to keep them posted about news and conditions at home. Further, they will keep in constant touch with the families and dependents of those called, ready at all times to help in any way possible. In this way they can render a service not offered by either the

Government or any other welfare agency.

If families of men called are forced to move to other cities or states and live with relatives, the Lodge in the city of their new home will be advised of the fact and requested to call upon them. Any service that can be given to make the situation easier will then be authorized through the Massachusetts Service Department.

It is felt that, under this plan, each Massachusetts Mason will become enrolled in the service of the Craft and Masonry will play a unique and important part in ministering to the needs of men engaged in defense activities.—*From Scottish Rite News Bureau (S.M.J.)*

OPEN 24 HOURS DAILY

The attention of members and also visiting Masons to Panama, especially members of the craft among new employees of The Panama Canal and Panama Railroad is called to the reading room in the Temple.

The library contains many bound books as well as all the latest magazines and newspapers. The reading room in open 24 hours a day and members and visitors are invited to use it at any time. There are few places on the Isthmus as cool as the reading room of the Masonic Temple.

Here is one evidence of splendid service in behalf of men in service of the U. S. who are away from home.

SHRINE HOSPITALS FOR CRIPPLED CHILDREN

It is estimated that there are more than 400,000 seriously crippled children in North America who need orthopedic treatment. To answer this challenge, the Mystic Shrine of North America has established fifteen hospitals for the care of those children whose parents cannot afford medical treatment. Since the first hospital was established in Shreveport, La., in 1922, more than 30,500 children have received aid from the Shrine and many of them are now able to walk and lead normal lives due to this charity.

It is a fixed policy that only children whose parents cannot otherwise afford to give them adequate medical treatment are admitted to the hospitals. There are no restrictions, however, on race, color or religion. How carefully this policy is adhered to is shown by the fact that less than one-half of 1 per cent of the child-patients are the sons or daughters of Shriners.

After a Shriners' Hospital accepts a child for treatment, the utmost is done to see that he is cured. A five-man board of outstanding orthopedic surgeons advises on management and methods to guarantee that the treatment administered is the best possible. The Shrine maintains its own brace factory where expert brace-makers turn out the equip-

ment so often necessary to aid in effecting a cure.

Further, school teachers are maintained in all hospitals so that education is not neglected. Small children begin their studies under expert guidance, and older children continue their education throughout their hospitalization.

While the total number of patients assisted in the hospitals is more than 30,500, this figure does not tell the whole story. More than 33,000 other children have received treatment in the out-patient departments of the various hospitals.

Cost of maintaining this enterprise amounts to more than \$1,000,000 each year. Most of this is contributed by Shrine members, the rest coming from income of endowment funds and from donations by non-members who wish to share in a worthy charity.

MASONIC RELIEF ASSOCIATION

The 24th biennial meeting of the Masonic Relief Association of the United States and Canada will be held in Chicago, Illinois, on November 6 and 7, 1941. An invitation to attend is extended to all officials of grand lodges, Masonic relief boards, and Masonic service and employment bureaus.

Charles H. Johnson of New York City, president of the association and chairman of the executive board will call the convention to order at its headquarters in the Hotel Sherman on the morning of November 6. A program of much interest has been arranged and several well known members, noted for their ability as public speakers, will address the convention. Other officers of the association are: D. Rufus Cheney, 1st Vice-President, Portland, Ore.; Richard C. Davenport, 2nd Vice-President, Harrisburg, Ill.; Lewis E. Smith, Treasurer, Omaha, Nebraska; Frank L. Smith, Jr., Secretary, Buffalo, N.Y.

The executive board consists of all the officers and the following: Jewel P. Lightfoot, Fort Worth, Texas; Arthur D. Prince, Boston, Mass.; William T. Ballard, Washington, D.C.; Charles C. Hunt, Cedar Rapids, Iowa.

MASONIC CHRONOLOGY

TITLES OF MEETINGS AND DATES OF BODIES COMPOSED EXCLUSIVELY OF MASONS

ANCIENT CRAFT MASONS commence their era with the creation of the world, calling it Anno Lucis (A. L.), "in the year of light." Lodges F.&A.M. hold "Communications." Add 4000 years to present year gives the Masonic Era A.:L.:5941.

ROYAL ARCH MASONS date from the year the second temple was commenced by Zerubbabel, Anno Inventionis (A. I.), "in the year of discovery." Chapters R.A.M. hold "Convocations." Add 530

years to present year gives the Royal Arch Era A.:I.:2471.

ROYAL AND SELECT MASTERS date from the year in which the temple of Solomon was completed, Anno Depositionis (A. Dep.), "in the year of the deposit." Councils R.&S.M. hold "Assemblies." Add 1000 to present year equals ent year equals A.:O.:823.

KNIGHTS TEMPLAR commence their era with the organization of their Order, Anno Ordinis (A. O.), "in the year of the Order." Commanderies K.T. hold "Conclaves." Subtract 1118 from present year equals A.:B.:3854.

ORDER OF HIGH PRIESTHOOD dates from the year of the blessing of Abraham by the High Priest Melchizedek, Anno Benedictionis (A.B.), "in the year of the blessing." Councils of Anointed High Priests hold "Convocations." Add 1913 to present year equals A.:B.:3854.

SCOTTISH RITE is same as Ancient Craft, except the Jewish chronology is used, Anno Mundi (A.:M.:), "in the year of the world." Consistories A.&A.-S.R. hold "Rendezvous." Add 3760 to present year equals A.:M.:5701.

TEMPLES A.A.O.N. Mystic Shrine hold "Sessions." Each thirty years from the Hejira, or July 15, A.:D.:6222, constitute a cycle. Nineteen of these years contain 355 days and eleven 356.

SUPREME COURT

UPHOLDS SEPARATION

The public schools gained a victory in Missouri, on July 25th, when the Supreme Court unanimously ruled that public funds cannot be used to support religious schools. In upholding the Missouri constitutional provisions requiring absolute separation of church and state, the court sentenced to legal death the practice in many small Missouri communities of incorporating parochial schools into the public school system while allowing them to retain their religious character.

Specifically, the case arose in the predominantly Roman Catholic town of Meta, and affected St. Cecelia School, a parochial institution that had been incorporated into the public school system ten years ago. While state-prescribed texts were used, and state course requirements met, nuns were retained as school teachers and the parish priest taught the Roman Catholic religion as a part of the curriculum.

Non-Roman Catholic parents, themselves of different faiths, brought the suit in protest at being forced to pay taxes in support of a religious school. A smaller public school had also been supported by the school district for non-Catholic children, but the decision intimated that circumstances at times forced non-Catholic pupils to attend St. Cecelia School.

It was the first time the Missouri Su-

preme Court had been called to rule upon such a question in the 120-year history of the state.

The opinion, written by Judge James M. Douglas, stated: "The constitutional policy of our state has decreed the absolute separation of church and state, not only in governmental matters, but in educational ones as well.

"Public money, coming from taxpayers of every denomination, may not be used for the help of any religious sect in education or otherwise.

"The inclusion of St. Cecelia School in the public school system and its maintenance as a part of and as an adjunct to the parish church in its religious teachers, and where children of every faith may be compelled to attend and have attended, constitutes a denial of our guaranty of religious freedom.

"If the management of this school were approved, we might next have some other church gaining control of a school board and have its pastor and teachers introduced to teach its sectarian religion.

"Our schools would soon become the centers of local political battles which would be dangerous to the peace of society where there must be equal religious rights to all and special religious privileges to none.

"The faithful observance of our constitutional provisions happily makes such a condition impossible."

100 YEARS OF FREEMASONRY

July 26, 1941, marked the completion of 100 years of Masonry in Wisconsin, and found the Craft in the state at its highest point. Great strides made in Masonry during the past two years are recorded by Grand Secretary William F. Weiler in a recent report telling of the increased cooperation between the Grand Lodge of Wisconsin and its subordinate lodges.

While the Craft has been active in Wisconsin for 100 years, the centennial celebration of Mineral Point Lodge No. 1 did not mark the 100th anniversary of the grand lodge of that state. Mineral Point Lodge first received its charter on July 26, 1841, from the Grand Lodge of Missouri, and it was not until several years later that the Grand Lodge of Wisconsin was formed.

Grand Lodge officers were present and Masons from all over the state visited Mineral Point for the observance this year. The city itself played an important role in the early history of Wisconsin, and the old stone houses and stores, built by early Welsh miners, still stand, giving Mineral Point an old world appearance.

In his report on the general state of Wisconsin Masonry, Grand Secretary Weiler told of a new system of instruction inaugurated which is creating a greater interest in the esoteric work

among lodge officers and members. Another factor that is increasing Masonic activity is the committee on Masonic advancement. It is particularly active in the promotion of study clubs, development of speakers' bureaus and the distribution of Masonic pamphlets.

The increased interest is reflected also in the Scottish Rite. Eau Claire (Wis.) Consistory reported the second largest Spring Class in history recently, when sixty-six received the Scottish Rite degrees.

DIES AT 102

William C. Ladd, 102 years old and a Mason for more than 73 years, died at Gorin, Mo., on July 26, 1941. He became a Mason in 1868 in a lodge then existing at Etna, Mo., there occupying all the chairs of that lodge. He was Master in 1892. Later he transferred his membership to the lodge at Memphis, Mo., where he was master in 1919. Although then 80 years of age, he was one of the most active masters ever there to occupy the East. He was a charter member of Carter Chapter, O.E.S., Memphis, on the organization of that chapter in 1899. In the spring of 1940, then past 100 years of age but still in extraordinary retention of his physical and mental faculties, he became a member of the Council, R.&S.M., Kirksville, Mo., being the oldest man ever to take that work in the state of Missouri.

Mr. Ladd was born in Henderson County, Ky., and when a lad of ten came to Missouri with his parents in 1849. In 1861 he enlisted with the confederate army under General Price, serving until captured by the union forces in 1863. He returned to Missouri after being held prisoner until Appomattox.

CLOSER TAB NEEDED TO BE KEPT

The vast majority of aliens now registered in the United States are, of course, loyal to the American form of government. But, due to the international situation, a common fault is to believe that the five million aliens estimated to be enjoying the comforts and protection of this Republic necessarily fall into one groove. It is in the minority groups that organized disloyalty usually is found.

In varying stages of acquiring United States citizenship is a fair proportion of the alien population. But how about those questionable smaller groups—those who are here illegally, but have proved themselves loyal and useful; those who are here legally, but are believed to have un-American sympathies; those undesirable aliens who cannot be deported, and those who have both un-American sympathies and have entered the country illegally? The second class contains many undesirables, and many in the latter two classes named are definitely of criminal and saboteur stock. In either case, the

KIND WORDS

Gardner, Mass.
August 21, 1941

MASONIC CRAFTSMAN

Dear Brother Moorhouse:

I just want to let you know that the MASONIC CRAFTSMAN is certainly a splendid paper, and I think your August issue with its record of the meetings of the Massachusetts lodges is well worth while. It is too bad that some arrangement couldn't be made with the different lodges of instructions so that every new Mason might have a copy of the MASONIC CRAFTSMAN, because I am sure many of them would subscribe and could profit by the splendid articles which it contains.

I wonder if anything could be worked out along that line. I know I use it in my work of the Eighth Lodge of Instruction where I am now the regular First Degree lecturer.

With all good wishes,

Faternally yours,

E. H. JONES.

"dangerous" class of aliens should come under the close scrutiny of the Department of Justice and must bear rigid judgment of the U.S. Courts in making application for United States citizenship.

VIRGINIA CENTENNIAL

The Grand Chapter, R.A.M., and the Grand Council, R.&S.M., of Virginia will observe the 100th anniversary of their union at the Masonic Temple in Richmond on October 28, 1941. Addresses by William Moseley Brown, Past Grand High Priest of Virginia Royal Arch Masons; John H. Anderson, General Grand High Priest of the General Grand Chapter, R.A.M., U.S.A., and Dr. Charles H. Johnson, General Grand Master of the General Grand Council, R.&S.M., U.S.A., will be featured on the program.

Introductory remarks by Grand High Priest C. Vernon Eddy will open the meeting, which will then be taken over by Past Grand High Priest R. M. Ferguson, who will preside.

BOARD TO INVEST \$500 MONTHLY

The Masonic Home Board of the Grand Lodge of Nebraska is the latest Masonic organization to join the ranks of those making substantial purchases of defense bonds. The Board plans to invest \$500 in defense bonds each month for some time to come, and will probably continue its purchases throughout the defense emergency.

The Grand Lodge of Tennessee, the

Scottish Rite Bodies of Seattle, Wash., and the Supreme Council, 33d, A. & A. S. R., Southern Jurisdiction, are among those Masonic bodies that have purchased \$50,000 worth of defense bonds, the largest amount that can be bought by an individual or organization in any one calendar year. The Scottish Rite Bodies of Louisville, Ky., have also supported the program with a purchase of \$2,000 worth of bonds.

While there is no way of making an accurate check, it is believed that individual Masons are also investing their money in defense bonds. Various grand lodges have urged their members to purchase bonds as a means of helping the United States in time of need and helping themselves by laying away enough money to tide them over any depression that might follow the defense effort.

73 YEARS MEMBER OF CRAFT

George Frederick Atkinson, 95 years old, a member of the Craft for more than 73 years, died in San Francisco, Calif., on March 25th. He became a Mason in Morning Star Lodge No. 47, Seymour, Conn., in 1866, but was affiliated with Mission Lodge No. 169 in San Francisco, in 1874. Mr. Atkinson had attended practically every meeting of his lodge since that time until two years ago, when advanced age forced him to take a less active part in Masonic affairs. He was present at the 10th, 25th, 50th and 75th anniversary celebrations of Mission Lodge No. 169.

Mr. Atkinson worked at his trade of wood-carving for 82 years before retiring. His wood-carvings were exhibited at the St. Louis Exposition and have been shown at every World's Fair since that time.

CHURCH BLAMED FOR FAILURE TO TRAIN ITS YOUTH PROPERLY

If Nazi, Fascist and Communist leaders had been as apathetic in the matter of training youth as modern Christian leaders, their doctrines would have perished long ago, in the opinion of the Rev. Paul C. Payne, general secretary of the Board of Christian Education of the Presbyterian Church in the United States. Speaking recently before the 153rd General Assembly of the Presbyterian Church, he accused the churches, both Roman Catholic and Protestant, of failure to throw themselves into the training of youth in Christian ideals.

In comparison, the record of the totalitarian leaders has been one of tireless effort, with the result that the Nazi, Fascist and Communist movements have been recruited largely from among younger men and women. So steadily and passionately have these leaders worked with their youth that they have produced a fanatical belief in their doctrine that the State, and the State alone, is important.

Instead of following the example of the dictators, Christian leaders have been content to indulge in wishful thinking while radicals gained a foothold, even here in the United States. The churches, Doctor Payne said, have failed not only to promote an aggressive program to gain converts, but to provide an impressive educational program in Christian ideals for youth.

SONS OF PAST MASTERS

Pentalpha Lodge No. 636, East Cleveland, Ohio, conferred the Master Masons' degree upon the sons of seven past masters, on April 27th. All but one of the past masters are still living, and they conferred the degree upon their respective sons.

The candidates were the sons of Past Masters Frederick R. Pease, Harold S. Sharp, John A. Peck, Joseph Carabelli, Clarence R. Woodard, Arch H. Campbell, and James O. Devitt, deceased. Mr. Devitt's place was taken in the work by his brother, Ray W. Devitt, Past Master of Webb Lodge, who conferred the degrees upon his nephew.

U. S. CRIME ON RISE; LACK OF PROPER EDUCATION IS BLAMED

Despite great expenditures of money for protection against crime and the correction of criminals, crime has hit an upswing from coast to coast, reports District Attorney William O'Dwyer of Brooklyn, N. Y.

A sharp increase in major felonies and not an upsurge of minor crimes has been the biggest factor in this increase, the Attorney reports. Mr. O'Dwyer cites that the heavy bill paid by taxpayers for crime is only a part of the bill and that most of the billions paid out are as a result of crime and not for its prevention.

He divides criminals into three groups: casual offenders, whose crimes are unpredictable as to time and place; youths from 16 to 21, who commit a large number of the serious crimes, and the organized gangster type.

The gangster type inevitably evolves from the uneducated 16-to-21-year-old criminals. Instead of concentrating on becoming good citizens of the United States in their 'teen ages, these youths have instead made an intense study of penal law, how to cut the corners and stay within the law. The gangsters, well acquainted with the law and well organized, are the criminals with whom law enforcement agencies have the most trouble.

Mr. O'Dwyer and other officials well acquainted with the subject have not attempted to attribute this alarming increase in crime to present national stress, nor do they lay the cause at the back door of wartime conditions. The lack of education, or misplaced education in improper channels, is repeatedly credited as the answer to why so many youths

seek outlets in criminal fields. Neglect in the home and a lack of fundamental knowledge of the basic moral laws, too many frills and not enough of the three R's in modern education provide one clue.

The cost for investigating a crime is obviously mounting many times over what it would cost the taxpayer for preventive education.

A UNITED PEOPLE NECESSARY TO GUARANTEE U. S. SECURITY

One of the most important editorial policy switches in recent years occurred recently when *The Saturday Evening Post* decided to abandon its isolationist position and accept the view that this war is of vital interest to the United States. Though it did not retract its former statements and made no secret of its dislike for the present situation, the national periodical made it clear that both the honor and security of the United States are at stake.

The importance of this change of policy lies in the fact that the representative magazine of conservative isolationism believes that national honor is worth fighting for. While it deplores the steps that have brought the United States close to the brink of war, it believes that, once this country had committed itself to aid for Britain and all other nations fighting aggression, it must go through with its pledge regardless of the cost.

The Post recognized that the United States must either go forward or turn back. "And if we turn back, we shall be remembered forever as the Falstaff nation of the world, boasting of a power it did not really possess, boasting of how it would go forth against the aggressor, and then changing its mind when the night came. . . . In going on we face the possibility of defeat, whether we can imagine it or not. But to go back is to face the possibility of national death."

This attitude should be a guide for those who still hang back, for those who persistently insist that this war is none of our business. The majority of the people of the United States backed the President in the last election. In doing so they expressed their confidence in his ability to guide this nation through one of its most trying periods. Surely, the least any United States citizen can do today is to refrain from doing or saying anything that will obstruct the President in his attempts to deliver the materials of war to Great Britain.

This does not mean that there must be an end to all criticism. There is a place for honest, sincere, constructive criticism to the end that the job to which the United States is committed is done quickly, efficiently and economically. But the time for blind name-calling and unreasoning hysteria is gone. As an honorable nation, the United States must make good its promises of aid and, as honorable

citizens, the people of this country must accept their share of the burden and work toward this end. The road this nation must travel is one of sacrifice and danger, and it must not be hampered by a divided people.

LONG SERVICE RECORD

BY ROLAND HARTLEY

One of the oldest Masons in point of service and in years spent in high office is Roland H. Hartley, 33d, who was Potentate of Zuhrah Shrine Temple, Minneapolis, Minn., during 1895—forty-six years ago.

Mr. Hartley was a member of the first class of candidates initiated in Zuhrah after the Temple received its charter, and his is the oldest membership. He was made a Shriner on November 29, 1886, and next fall will have been a Shriner fifty-five years.

He is also a member of the Scottish Rite Bodies of Minneapolis, and is one of a class of three, all living, who are the oldest members of the Rite, having received the 32nd degree, December 4, 1886. He is the oldest living 33d honorary member in the Minnesota bodies of the Rite, receiving that degree October 22, 1897. There are but five living Scottish Rite Masons in the entire Southern Jurisdiction of the Rite who received the 33d degree at an earlier date than did Mr. Hartley and two others.

He is the oldest living Past Eminent Commander of Darius Commandery, Knights Templar, of Minneapolis and the oldest living Past Grand Commander of the Grand Commandery of Minnesota. He lives in the State of Washington, where he served as Governor for several terms, enjoys the best of health and still maintains a more than passing interest in all phases of Masonry.

CANADIAN SUPREME COUNCIL

The Supreme Council, 33d, of Canada will meet in Regina, Saskatchewan, October 7 and 8, 1941. Grand Commander John A. Rowland, 33d, will preside. Grand Secretary General of that body is James Alexander Henderson, 33d.

NAZI METHODS

Gangs of Nazi ruffians were entrusted with the work of breaking up Dutch Freemasonry, reports a Netherlands refugee, who was recently interviewed in Berne, Switzerland, by the Overseas News Agency. Giving detailed information of the anti-Masonic drive instigated by Reich Commissioner Arthur Seyss-Inquart, the informant told of the ruthlessness and cruelty of the suppression.

Following an order calling for the dissolution of all Masonic Lodges, all Masonic funds were confiscated. This netted the German conquerors more than 1,500,000 guilders, or approximately \$795,000. Masonic jewels were confiscated and melted

down, while Masonic aprons were cut up for shoe leather. Several Grand Lodge buildings, including two schools and a home for the aged, were taken over and the inmates forced to carry signs inscribed

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with the words, "Parasites of Jews and Freemasons."

Following regular Nazi methods, gangs of Nazis smashed lodge symbols and furniture, and the lodge rooms were often disgustingly defiled. Any Freemasons unfortunate enough to be found on the premises of Masonic buildings were ruthlessly beaten.

So severe was the persecution that several prominent Freemasons committed suicide. Others were arrested and have never been heard from since. Included among these, for a time, was Gen. H. van Torgeren, 33d, Grand Master of the Grand Lodge of the Netherlands and Grand Commander of the Supreme Council, 33d, of that country. Word was finally received by the Supreme Council, 33d, A.&A.S.R., S.J., U.S.A., that he was in a concentration camp, and that his wife and son had escaped to England. Later, a direct communication from his son revealed that he had died in the camp, though no details were included.

The Provincial Freemason Burgomaster was brought to court on a framed charge. During the three-day trial, an obscene investigation of Masonic rites was featured. The ruthlessness of the investigation made a profound impression throughout the country.

Nazi torture methods in the prisons forced some Masons to divulge signs and

passwords. This enabled Nazi agents to track down and break up other lodges about which they had no information. All the lodges they could discover through this method were ruthlessly suppressed.

GLIMPSES INTO THE PAST By Brother ROGER C. HACKETT

Last month there was presented in this series the historical evidence concerning the alleged existence of a Masonic Lodge in Porto Bello in the 18th and 19th centuries. The general conclusion was that the evidence was decidedly insufficient to establish that there had ever been a lodge there, although it was admitted that there may have been. It will be remembered that a part of the evidence was an account of Worshipful Brother William T. Harrison's discovery of Masonic designs and books in Porto Bello about 1909 which was published in the *Sojourners Trestle Board* in August 1914.

For the particular purpose of investigating Worshipful Brother Harrison's report the author made a trip to Porto Bello in August 1939. He was accompanied by Most Worshipful Brother José Oller, Past Grand Master of La Gran Logia de Panama and the most eminent authority on Panamanian Masonry, Worshipful Brother Frank A. Anderson, at that time Master of Sojourners Lodge, Worshipful Brother Fred L. Wertz, Past Master of Sojourners, and several other brothers. The result of the trip was that Worshipful Brother Harrison's findings were confirmed and amplified. Most Worshipful Brother Oller had earlier ascertained that the man whose relics Worshipful Brother Harrison had discovered was Brother Ildefonso Quentin Rodriguez, a native of the town who had gone to Cartagena (in Colombia, in which country Porto Bello was located until Panama achieved its independence in 1903) in early life. There he had been admitted to the bar and about the same time (1850?) he had been made a Mason. Later he had attained the 33d. and still later he had returned to his native town to fill a government post in the customs service to which he had been appointed by the Bogotá government. He lived in Porto Bello for the 25 odd remaining years of his life, dying about 1890. During this time he was Inspector-General for the Supreme Council of the Scottish Rite of New Granada (Colombia) in Cartagena for the Department of Panama and in this capacity he made periodic trips to Colon and Panama City, where his Supreme Council had chartered 11 lodges (6 in Panama City) between 1864 and 1888, inclusive. His relatives live in Porto Bello and Colon today but none is a Mason and none is able to give any definite information about a possible Masonic lodge in the former town. They do mention, however, that Brother Rodriguez frequently attended "meetings" of

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men in a certain house in Porto Bello. It appears that this house, now largely in ruins, was his residence, although the windows with Masonic designs delineated upon them, mentioned by Brother Harrison, have long disappeared. It is known, however, that they were of blue glass and similar to one or two others in the town, which have no such designs on them, however. The house has Masonic insignias on its pillars which fact was not mentioned by Brother Harrison, nor, more important, was the fact that it possessed an upstairs oblong room well adapted to the use of a small lodge. Brother Rodriguez's numerous Masonic relics, including large Masonic pictures of Worshipful Brother George Washington and Brother Giuseppe Garibaldi, one of the liberators of Italy (1860), were found in the home of one of his collateral descendants.

None of Brother Rodriguez's relatives possessed any of the Masonic books spoken of by Worshipful Brother Harrison, although the empty built-in bookshelves were discovered in a good state of preservation in his partially ruined home. They would have accommodated about 100 average-sized volumes. A grave in the Porto Bello cemetery was discovered which had Masonic insignia on the concrete slab covering it and the relatives of Brother Rodriguez thought that this was his, although there was no name on it or local record about it. Incidentally, the cemetery contained one other Masonic inscription but this was on the marker of a brother who had died only about three years earlier. Assiduous search was made for lodge minutes. Masonic documents, correspondence, etc., in the homes of the relatives of Brother Rodriguez in both Porto Bello and Colon but nothing of this nature was unearthed.

In conclusion, it cannot be said that the 1939 trip to Porto Bello added anything in the way of definite evidence concerning the possible existence of Masonry in Porto Bello to what was already known. The most significant point unearthed was that an important Mason actually had lived in Porto Bello for many years in the 19th century and that he had been accustomed to attend meetings of men in that town. Naturally, this suggests that a lodge was then functioning in Porto Bello, but it is just as likely that the meetings referred to were of a Masonic club. In fact, in view of the lack of any positive contemporary documentary evidence affirming the ex-

istence of a lodge in Porto Bello, it is much more likely that the meetings in question, if they had any Masonic significance at all, were simply the meetings of a more or less informal Masonic club.

All Sorts

ONE BY ONE

Teacher: Well, Tommy, how is this? You said you were absent from school yesterday because you have a new baby brother. Your father tells me you have a new brother and a new sister.

Tommy: Yes, sir, but I intended to keep the sister until next week and get another holiday.

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THE OLD SOIL

Norah, who kept a small fruit stand in Dublin, was displaying a few water-melons. An American visitor, trying to tease her, picked up one and said, "These are very small green apples you grow over here. In America we have them twice that size."

Norah looked the visitor over from head to foot, then with pity in her voice exclaimed, "Oh, sir, ye must be a sht ranger in Oireland, and know virry little about the fruit of our counthry, whin ye can't tell apples from gooseberries."

* * *

Revenge converts a little right into a great wrong.—German Proverb.

* * *

Democracy is exemplified in its practical application.—Leon C. Phillips, Governor of Oklaboma.

* * *

Your every voter, as surely as your Chief Magistrate, exercises a public trust . . . People should support their government; its functions do not include support of the people.—Grover Cleveland.

* * *

"You are richer today than you were yesterday if you have laughed often, given something, forgiven even more, made a new friend, or made stepping-tones of stumbling-blocks; if you have thought more in terms of 'thyself' than 'myself,' or if you have managed to be cheerful even if you were weary. You are richer tonight than you were this morning if you have taken time to trace the handi-work of God in the commonplace things of life, or if you have learned to count out things that really don't count, or if you have been a little blinder to the faults of friend and foe. You are richer if a little child has smiled at you, and a stray dog has licked your hand, or if you have looked for the best in others and have given others the best in you."

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Judge O'Houligan: "You've been here before, haven't you?"

Prisoner: "No, y'r honor. Oi niver saw but wan face that looked like yours, and that was the photygraph of an Irish King."

Judge O'Houligan: "Discharged. Call the next case."

* * *

MATTER OF VIEWPOINT

"What's the difference between 'caution' and 'cowardice'?"

"Caution is when I'm scared and cowardice is when the other fellow is."

* * *

EQUAL FORCES

School Teacher: "Johnny, can you tell me the difference between pre-severance and obstinacy?"

Johnny: "One is a strong will and the other is a strong won't."

* * *

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The colored war veteran was arrested for deserting his wife. The judge reprimanded him.

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"Jedge, ah ain't no desertuh," said the darky mournfully. "Yo' don' know dis woman like Ah does. Ah ain't no desertuh, suh, Ah's a refugee."

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ALFRED H. MOORHOUSE
EDITOR

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You will find friends and a fine spirit of fraternity among your fellow passengers on the cruise October 18 of the "Kungsholm" to Haiti and Kingston, Jamaica. Read the advertisement on the inside cover and PLAN TO GO.

Faternally,



ALFRED H. MOORHOUSE, *Pub.*

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